

## Book Reviews

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### **Trauma and the Soul: A Psycho-Spiritual Approach to Human Development and its Interruption**

By Donald Kalsched

London and New York: Routledge  
2013, 339 pages, \$45.55

Reviewed by Thomas Elsner

*Trauma and the Soul: A Psycho-Spiritual Approach to Human Development and its Interruption* is Donald Kalsched's long-anticipated second book, the first being *The Inner World of Trauma*, published in 1996. This new volume offers fresh perspectives on the psychology and spirituality of traumatic experience. Those interested in learning more about trauma *and* soul will be rewarded with discoveries gleaned from experiences in both contemporary psychotherapy and myth, described clearly and directly, and framed within a theoretical perspective broad enough to incorporate both personal and archetypal points of view. Jungian-oriented readers interested in learning more about contemporary developments in psychoanalysis, neuroscience, and psychosomatic medicine and how these relate to Jungian psychology will find much of value in this book, which holds a deep current of human feeling and is filled with wonderful personal, clinical, and

mythological stories. For this reason, as well as for its clear and engaging style, the book will appeal to the passionate interests of the general as well as the professional reader.

The author begins with debates going back to the founding fathers of depth psychology. Describing the Freud/Jung letters as "one of the most extraordinary collaborations in the history of Western thought" (p. 257), Kalsched focuses feeling attention on the profundity of that seminal collaboration and its collapse—a collapse which, he argues, the protagonists failed to adequately mourn. That failure has kept the field antagonistically suspended to this day between the two worlds of personal and archetypal experience. As an offering towards healing this rupture, Kalsched understands that he agrees with Jung that the spirit world is real, potentially healing, and creative, while he also understands that he agrees with the traditional psychoanalytic perspective that the spirit world contains powers that can be used as a defense against reality. These two positions are paradoxically related, and Kalsched draws on over forty years of clinical experience to demonstrate how real both are.

The relationship between fantasy and reality involves suffering. Kalsched's main theoretical idea throughout, his "tentative hypothesis" applied over and again in many different settings, is that suffering is necessary for the incarnation of the poten-

tial self into reality, but that too much suffering will prevent or interrupt human development. He brings contemporary developments in psychoanalysis and neuroscience to bear on his tentative hypothesis in order, he says, to keep Jungian psychology up to date, relevant, and grounded. At the same time he argues that conventional reductive tendencies in psychoanalysis and neuroscience are broadened by contact with Jungian psychology. Especially illuminating in this context are the concise summaries of theoretical and applied developments in neuroscience that appear to support well-known Jungian concepts. For example, it is a mainstay of Jungian thinking that archetypal, mythological images express psychological truths. Today neuropsychology proposes the hypothesis that implicit memories are more likely to become available through mythopoetic images than personal recollections. "Often the transpersonal, sacred, story," Kalsched argues within this context, "holds the survivor's pain before a human story can be told" (p. 5).

New developments not found in *The Inner World of Trauma*, appear in *Trauma and the Soul*. For instance, the author is no longer so pessimistic that the self-care system of defenses is ineducable; in part his optimism deemphasizes intellectual interpretations in favor of right brain to right brain communications and dyadic regulation of affect that he believes are more embodied and relational ways of working than the classical psychoanalytic approaches that informed his earlier work. In addition, he more explicitly

develops an approach to the spiritual dimensions of psychotherapy implicit in *The Inner World of Trauma*, as reflected in the new book's subtitle, *A Psychic-Spiritual Approach*. He proposes that traumatic experiences open up spiritual experiences, breaking apart the personal layer of the psyche and making encounters with the numinous archetypal world possible. For this reason trauma survivors often have access to transpersonal realities which better adapted personalities are unaware of. These experiences of the other world (Jung's collective unconscious) are not inherently positive or negative; rather, they can be used either defensively or creatively. Kalsched consistently demonstrates that the reality and validity of the inner world does not depend on the specific ways in which an individual relates it to his or her situation; the opportunity to use the "spirit world" as a defense or an avenue of healing is an ever-present option.

Archetypal narratives from Dante, St. Exupery, various poets, fairytales, and the Bible depict encounters with the inner world that trauma survivors know so intimately; two examples are the descent into hell and the recovery of the soul lost in purgatory. According to Kalsched, such stories are neither literal facts nor fantasies, but archetypal metaphors that describe how psychological defenses "*keep an innocent core of the self out of further suffering in reality, by keeping it 'safe' in another world*" (author's italics, p. 24). The goal of psychotherapeutic work with trauma survivors who find themselves in metaphorical hells or purgatories, therefore, is to recover the lost soul or



true self encapsulated in defensive attempts at self-protection and lead it into relationship with reality. Thus, psychotherapeutic work with trauma survivors can be imagined as soul recovery. The true self, or lost soul, often appears in clinical material as a child or special animal.

One dimension of recovering the lost soul-child occurs in psychotherapy within an inter-subjective field that becomes a mythopoetic intermediary between reality and fantasy. Archetypal images constellated in the transference awaken the dreamer in the patient, a phrase taken from Philip Bromberg's book, *Awakening the Dreamer: Clinical Journeys* (2006, Hillsdale, NJ: The Analytic Press). This awakening of the transference dream brings the patient's previously isolated or secret fantasies into relationship with another person. The type of relationship that ensues helps heal the necessary, but nonetheless schizoid, retreat of the true self into fantasy that took place when reality became too dangerous to contend with post-trauma.

Kalsched's historical and theoretical analysis of Jung challenged me and led to an illuminating process of clarifying my thinking. For instance, Kalsched cites Jung's letter to Mircea Eliade explaining how in 1914 Jung was, he feared, on his way to "doing a schizophrenia." As World War I broke out, "nobody was happier than I," Jung wrote. "Now I was sure that no schizophrenia was threatening me. I understood that my dreams and my visions came to me from the subsoil of the collective unconscious. What remained for me to do now was to deepen and

validate this discovery. And that is what I have been trying to do for forty years" (pp. 261-2).

Kalsched interprets this letter as describing a "half-truth" that seems "highly suspect, grandiose and one-sided" because it ignores the personal level of Jung's suffering, particularly Freud's traumatic abandonment of Jung, Jung's aggression towards Freud, and Jung's self-directed aggression (p. 262). Jung's explanation of "his tormenting visions as premonitory 'knowledge' of the collective violence surrounding the outbreak of World War I in Europe," Kalsched argues, "seems like psychic slippage that Jung unfortunately indulged many times" (p. 277). I have to admit that, as a Jungian analyst, I had not thought of Jung's letter in that way before.

Appreciative readers of Kalsched's books and articles will likely agree that he consistently demonstrates an almost unique capacity of fairness to both personal and collective as well as reductive and prospective analyses of Jung's life and work. Kalsched's widely recognized capacity to empathize with and carefully give voice to both sides of the depth psychological coin (a coin flipped, he asserts, during the Freud/Jung split) creates a portrait in which Jung appears a model for courageously suffering the tension between fantasy and reality and gradually integrating and healing it. This is convincingly expressed, for instance, in a letter Jung wrote in 1959 after one of his students reminded him of a statement he made almost fifty years earlier in a letter to Freud about psychoanalysis as a religion:

Best thanks for the quotation from that accursed correspondence. For me it is an unfortunately inexpugnable reminder of the incredible folly that filled the days of my youth. The journey from cloud-cuckoo-land back to reality lasted a long time. In my case Pilgrim's Progress consisted in my having to climb down a thousand ladders until I could reach out my hand to the little clod of earth that I am. (quoted, pp. 266-7)

Was, as Kalsched suggests, Jung's World War I premonition also from cloud-cuckoo-land, another example of the "incredible folly that filled the days of [Jung's] youth"?

The question seems important. In the report to Eliade we discover not a youthful, but a mature Jung reflecting on his experiences of World War I almost four decades later. He describes them as essential to his life's work, not only because they relieved his fears of developing a personal psychosis, but also because with the war came a "discovery" deepened and validated over the next forty years. He knew about the *inner* world of trauma long before the war; that cannot be the discovery he has in mind as he reports to Eliade. Jung knew the potentially destructive side of the inner world so well by 1914 that it terrified him; he had for over a decade witnessed his schizophrenic patients being swallowed up by "God's world," the quintessence of unreality, and this is what he feared was happening to him as well at that time. The new discovery with the war seems to have been that the "subsoil of the

collective unconscious" was not only an inner subsoil, but inner and outer at once. Somehow there seemed to be a real connection between inner fantasy and outer facts; in this case the link was between the dark, destructive aspects of both.

In *The Red Book* Jung reveals more about how deeply taken he was by the realization that his inner personal life was connected to the collective after the outbreak of World War I. For instance, he states that "the spirit of the depths in me was at the same time the ruler of the depths of world affairs" (2009, pp. 230-1). "Because I carried the war in me, I foresaw it. . . . I struggled with mirror images of myself. It was civil war in me" (ibid., p. 241). Carrying the war within himself, struggling with his own civil war and in this way foreseeing the collective war, the sense that the war outside is a mirror image of the war within—these are statements of a man who understood that the personal and collective aspects of experience are related. Kalsched contends that Jung bypassed his painful inner personal suffering in favor of an outer explanation for it. Yet in *The Red Book*, Jung writes that being conscious of and carrying his personal war—not denying it or dissociating, or slipping out of it—is what allows him to foresee the collective war: "because I carried the war in me, I foresaw it."

As we witness Jung pondering the relationship between inner and outer during World War I, we discover not so much a defensive move, or one of the foolish ideas of his youth that he would later disavow, but the seeds of his mature concept of the collective



unconscious, his theories of synchronicity and the psychoid nature of the archetype, his essay "On the Nature of the Psyche," his book *Mysterium Coniunctionis*, and his twenty-six year collaboration with Wolfgang Pauli on the relationship of psyche and matter. Although Jung no doubt had his fair share of cloud-cuckoo-land ideas, to which he would later embarrassingly own up, his premonition about World War I does not appear to be among them. Rather it seems that even decades later Jung regarded his belief that he knew about the war before it happened as *prima materia* upon which he worked with steady, careful, and mature reflection.

Keeping *Trauma and the Soul* in mind, I begin to wonder if perhaps, by taking this perspective, I'm revealing that I am one of those people who tend to value impersonal ideas over personal problems—an example of the type of influence the book is having on one of its Jungian-oriented readers!

*Trauma and the Soul* is a major contribution to the depth psychological community. It brings Jungian analysis up to date with advances in related fields and gives voice to the contemporary experiences as well as the dimly sensed intuitions of patients, therapists, and others who are deeply and passionately engaged with the causes, effects, and meanings of trauma. As I return to what I value about the essence of this unique book, I find myself grateful for its influence and many unforgettable stories, both personal and archetypal, and I offer my thanks for

the equal doses of theoretical illumination and practical wisdom.

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## Dreams of Totality: Where We Are When There's No-thing at the Center

By Sherry Salman

New Orleans: Spring Journal, Inc., 221 pp., 2013. \$32.95

Reviewed by Jeffrey Rubin Morey

"Monotheism of reason and heart, polytheism of imagination and art, this is what we require." *Systematic Program of German Idealism* (Santer, 2001, p. 130)

"If there were no song, you would have this song..." *Theme for the Eulipions* (Kirk and Neals, nd)

In this thoroughly "of the moment" book, Sherry Salman takes us on a journey starting on a train platform in Penn Station in Manhattan carried on the wings of her dream, to multifarious

cultures, places, times, technologies and ideologies. She seeks to make a case that the “story before the story” lies in the human imagination. If imagination *extends* everywhere in all directions, where would we find its center? As she says elsewhere, “In *Psychology and Alchemy*, Jung imagined the imagination as the most important key to the understanding of the alchemical and analytic *opus*.” (Salman, nd, p. 1) She sees the approaching reckoning, the slouching monster headed toward its postmodern Bethlehem, as a confrontation with imagination itself rather than with the multitudinous posited parade of ideas, religious, cultural and political systems that History has presented through the Veil of Maya.

Salman begins her book by sharing a dream she had shortly before the presidential election of 2008. She credits this dream with inspiring this book. Her dream appeared out of the psychesoup of the post-millennial, post-9/11 period. With the waning of the Bush presidency, our world was careening on the verge of the collapse of the “too big to fail” financial forces dominating capital and colonizing cultural discourse. Thus, she implicitly offers her efforts to make sense of the postmodern circus that we now face in life, culture, and the consulting room. I would add that she is contributing to the “Post-Jung” conversation.

Salman’s title suggests her central concern: that we experience and hold onto dreams of totality. Focusing beyond the individual’s tendency to dream in totalities and the implications this may have in the clinical setting, this is more a work of cultural criticism

than a parsing of the gap between totalities and the unfolding of wholeness in the individual human subject. It is a short drive from dreams of totality to totalitarianism. Behind the marshaling of Salman’s arguments about the primacy of the human imagination I see the specter of totalitarianism and the heritage of Twentieth-Century Holocaust. “[D]reams made reality ... have become loci for the coercive implementation of power” (p. 8).

Salman’s medium for exploring our tendency to produce dreams of totality is the human imagination. She asserts upfront, “rather than imagination being the antithesis of rationality, it may actually be the basis for rational thinking, the process by which we begin making sense of our experience” (p. 19). She repeatedly points toward the danger of either diminishing the value of human imagination or overvaluing it through literalizing belief systems. Thus, her call to face imagination on its own terms takes on a powerful urgency. It also represents the methodology through which she joins analytical psychology with postmodern deconstructionism. Not surprisingly, she uses the unfolding history of human imagination as the basis for making her arguments: “In their particular completeness, dreams of totality have punctuated the story of humanity’s creative...a living record of symbols that have left traces of the evolutionary path of the human mind and heart” (p. 17).

Let’s examine the structure of the argument. Salman says, “[W]hat I hope to convey is that holding to that solvent, the imagination, is the solution”



(p. 12). She first describes the underlying operation of imagination in the unfolding of culture(s), offering examples of images of totality that have taken hold in different places and at different times in the cultural imagination. One can see in the background Jung's way of explaining the symbol. He taught that the symbol is a container for the best means of expressing an unknown idea, but also that a symbol loses its value over time, as the power to fascinate or explain wanes. There is a close affinity between Jung's conceptualization of the symbol and Salman's use of the dream of totality. Perhaps she hopes that such a translation will slip the trap of reification by casting the symbol in imaginal terms.

Salman next discusses the dynamic shifts between paradigms of totality and phases of chaos, extending the alchemical idea of "return to chaos" into the larger scene of cultural/religious/political structures. She terms this the "call and response" dynamic. That is to say, times of chaos and confusion call for new forms of totality that unify their disparate elements. Likewise, such unifying or totalizing forms can become too rigid and can prompt their own dissolution, leading to chaotic passages of culture or being. Currently we are in such a time, where the passage into "the age of Aquarius" or the postmodern moment is being precariously negotiated. This represents the first link in Salman's argument: passages in the forms of consciousness are negotiated through imagination's tendency to dream forms of totality, vest them with the power of eternal truth, and then in an emerging transition

erode these verities as to initiate new possibilities.

True to her thesis, Salman uses images to advance her arguments. Often expressing her ideas in terms of dualities, she offers the womb-tomb image. This describes the dynamics of opening and closing around a newly born notion. She introduces the ancient idea of the magic circle, whose function was to enclose and make safe while also excluding the threatening forces of evil. The womb-tomb duality allows her to describe how a magic circle, or any dream of totality, can serve as a safe enclosure for the birth of a creative possibility or as the stultifying, deadening foreclosure of potential. However, by correlating modern dreams of totality with the magic circle she subverts the modern mind's tendency to vest its own notions with a level of certainty that after all arises from the same ground of imagination as does the magic circle. The unfolding of resonances between ideas of old, which are no longer taken seriously, and their modern counterparts, which some may take literally, propels a confrontation that sees the imagination on its own terms. The dreaming of totality itself constitutes a constantly revising version of the "truth" in her formulation.

Salman posits that "dreaming of totality works like a universal medicine for both society and individuals, what the ancient Greeks called a *pharmakon*" (pp. 8-9). She characterizes the idea of a healing substance with a bivalence similar to that of the magic circle, in this case the duality of poison and panacea. Here she traverses the gap between the blood of Medusa (said to

heal when flowing from her right side and to poison when flowing from her left) to the modern day conundrum of the pharmaceutical industry. For example, we see the plague of addiction in contrast to the effectiveness of wonder drugs. One current headline relates to the ubiquitous distribution of pain medication for good and ill. Another duality is that of the stem cell, which some see as a potential opening into a completely new and profound source of healing, while for others it usurps the divine gift of creation—a forbidden apple. The fragmentation of thought around the meaning and use of stem cells is characteristic of the postmodern Balkanization of our world and a symptom of the breakdown in the unity of culture and mind that Salman explores.

Salman uses these ideas to trace a movement from the pagan notion of the gods of nature to the patriarchal notion of gods drawn together into a transcendent unity and to our conception of the “gods of the depths.” With the death of god came the birth of depth psychology, and this constitutes the path from multiplicity to unity and the notion of inwardness characteristic of the “discovery of the unconscious.” Salman traces the evolution of the psychology of the unconscious forward to its current place as she reads the trends. With the ascendancy of the internet and the urge to give narrative equivalency to the blogging of fragments of both “true” and “false” selves, society has moved away from the original understanding of Freud’s or Jung’s unconscious as an internal experience. In the shift from the inward glance of

self reflection to the outward archiving and sharing of relatively fictional/truthful fragments with several million of one’s closest friends via the internet, she sees a shift in the meaning of self and a movement away from the idea of the unconscious as inwardness. “If fragmentation is itself a psychopomp..., we are well on our way. Updating psychology’s dream of totality seems to necessitate widening out the dream of self into what used to be called psyche, a move that connects self more firmly with other selves and with the world” (p. 120).

This offers some interesting food for thought. For example, what is the fate of Jung’s self in such a world? Is Salman proposing the movement away from or beyond the notion of the enclosed individual self? And then what of individuation? This formulation also suggests that psychoanalysis and society’s relatively recent focus on the borderline personality disorder is the diagnostic reification of this coming shift. The drama and violence of the borderline personality reflects the death/rebirth pains of some mysterious transition in our experiencing of the individual human subject.

Returning to the idea of *pharmakon*, we see one of its corollary elements in the *pharmakos*: the ritually sacrificed scapegoat used to purge, cleanse, and in so doing unify the community in ancient Greece. Of course the transition we are currently experiencing is accompanied by pain and bloody conflict. Salman understands these horrific expressions as evidence of the universal tendency for sacrifice and blood payments as old dreams of totality give



way to the building up of new ones. "Whether we like it or not, there seems to be a relationship—if bloody and costly—between dreaming of totality and sacrificial action" (p. 149). Salman suggests that we must learn to keep the wound open so that premature closure doesn't lead to a continuation of the bloody cycle. For her, that means relating to imagination on its own terms. This brings to mind President Obama's "audacity of hope" in the political landscape and Wilfred Bion's "faith in the unknown" in the psychoanalytic arena. Salman's closing gambit emphasizes the vital importance of giving attention to the margins. The seeds of renewal lie in that which is marginalized and transgressive.

Salman gives a complex reading of her approach and an internally consistent explication of her ideas. Would that she had space and time to contextualize them with those of other writers, but that project goes well beyond the scope of her intentions here. For example, where do Salman's ideas relate to Giegerich's project? And how can we reconcile her thought to the developmental school or psychoanalysis proper? It no longer serves us when an author claims Jung's true legacy for him or herself. "Imagination, imagination everywhere, lo the concepts shrink, Imagination, imagination everywhere nor any certainty to drink." Rather Salman leaves to those of us taking frequent walks through the Wasteland the burden of making such links and furthering Jung's thinking in a postmodern world. Put differently, we are with tasked with furthering analytic insight in a post-Jung world.

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## Hauntings: Dispelling the Ghosts Who Run Our Lives

By James Hollis

Asheville, NC: Chiron Publications, 2013, 154 pp. \$25.00

Reviewed by Sondra Geller

*Hauntings* is the book that summoned an author. James Hollis had decided that his thirteenth book, *What Matters Most: Living a More Considered Life*, would be his last. This reviewer would have challenged the resolve of that decision. Hollis was ready to "throttle back a bit," having written more than a

dozen books and innumerable articles. He had lectured prolifically around the globe—to say nothing of his many years of teaching, founding Jungian training institutes, serving on national and international Jungian certification boards, devotion to his clinical practice, and last but not least his family life. Throttling back, he explains, was an ego decision that did not sit well with psyche. Hollis discovered this when he awakened one day with a dream about General Ulysses S. Grant. In the dream the General appeared to be dead, his corpse covered with a blanket. As the dream unfolded, the dreamer, walking in and out of the room where the corpse lay, began to notice that the blanket was shifting. He began to wonder if the General might not be dead, but still somehow, mysteriously, alive. Perhaps that was why Grant appeared to have a scowl on his face. Finally the dreamer approached him, got close to his face and asked, “Are you angry.” The dreamer heard a grunt that sounded like “yes.” He then rushed away from the room and his female companion urged him to contact the authorities. The dreamer called the pharmacy, told them that the General was alive, and then requested the pen department (p. xv).

Hollis was both amused and mystified by the dream. It stayed with him all day and for some time after, haunting him. Slowly the meaning of the dream became clear. Hollis’ decision to cut back on his writing was made from the standpoint of his ego, but the Self was not ready for this surcease of his vocation. The dream about General Grant was telling him that the dead are

not dead. They continue to hover around from generation to generation, from the personal to the collective. These “spectral presences,” as Hollis calls them, cause havoc in one’s life. They can short circuit the individual’s true path, extending the attachment to an old parental framework. This blueprint may fulfill the unlived life of the parent, but all too often stops short of allowing the offspring to individuate.

Hollis understood that his dream about the dead, but mysteriously still alive, General had come to bring him a message. He continued to ask himself questions in the manner of Jung: “What are you about?” “What have you come to tell me?” Slowly the dream delivered its message. He understood that he was being summoned by psyche to write about the long-lasting effect of the dead upon the living, both in the personal psyche and in the objective psyche. He tells us, “The past is not dead; it is not even past. And what we resist will persist—as *haunting*” (p. xix). This is Hollis’ introduction to the book. He says that the dream was a “summons” and that the text is an “obligation.”

Thus Hollis is drawn into his thesis, explaining the gravitas of unconsciously giving sway to the power of the myriad spectral presences, ghosts, and hauntings which persistently find their way into our lives and historically play such an integral role in the lives of tribal peoples whose cultures were founded upon such mysteries. Part of our challenge as Westerners is that for hundreds of years there has been little tolerance for such beliefs in our culture. The potency of our ancestral



hauntings has been forced underground into the unconscious, manifesting in mysterious and often grave somatizations or psychological complexes that hover in the wings, ready to derail us as we are called to answer the summons to “show up” for life. Hollis explains, “The task before us, then, is to consider more fully how we are all governed by the presence of these invisible forms which move through us, and through history, and to understand them psychologically without ‘psychologizing’ them” (pp. xii-xiii).

Hollis develops his thesis in the eleven chapters that follow, describing in his exquisite clear scholarly prose what he means by “hauntings,” in both personal and collective domains. He supports his thesis with quotations from Jung, abundant literary sources, case materials, and his own personal life experiences. In the end, one attends a feast of examples of how riddled we are with “quantum particles” from the past.

We read about hauntings in the multiplicity of circumstances where they may occur, demonstrating how these psychic interferences complicate our lives. Clinical data enliven the text, but in the most vibrant illustrations, Hollis discloses examples from his personal life. He transports us from the intellectual process of reading a scholarly text to the experience of being in the company of a man of heart and soul. It is in these moments that Hollis gives us Jung embodied.

Hollis unfolds the narrative of his family of origin and their struggles to make a go of it, given their financial limitations. The best intentions of his

mother and father affected and shamed him. The ancestral hauntings followed his parents to this country from abroad and then surfaced in the young Hollis. He resolved to realize for himself the education that his father could not have when he was a young man. Many of Hollis’ life goals were inspired by his early years and remained alive even as they became modified and softened by his discovery of and engagement with Jungian thought, his own analysis, training, and certification. He’s done the work.

Hollis is in service to living a conscious life and convincingly urges his readers to do the same. How many times in *Hauntings* he says, “Show up for life!” One of the most poignant moments relates to the tragic loss of his son. Even then, in the throes of unimaginable grief, he realizes that to succumb to shrinking away from life would be the worst way of honoring the memory of his son. How many of us have had to confront similar situations? Hearing Hollis’ personal response is both heart-warming and inspiring. “Show up for life!”

When we can acknowledge the presence of the invisible in our visible worlds, as my dream and those intrusive synchronicities recalled for me, we truly appreciate the symbolic life and participate once again in the mystery of which our individual journey is such a tiny but inestimable part. The flight from these mysteries, the flight from the summons to look within, shows up over and over as

symptoms, somatic disorders,  
or troubling dreams. (p. 26)

If *Hauntings: Dispelling the Ghosts Who Run Our Lives* is really Hollis' last book, it is a noble endnote. However it is difficult to believe that psyche won't come again to summon him with yet other ideas begging to be written. This is a book to read and experience. It speaks to Jung embodied.

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